

EVEL  
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# Christian Science Sentinel

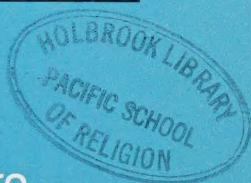
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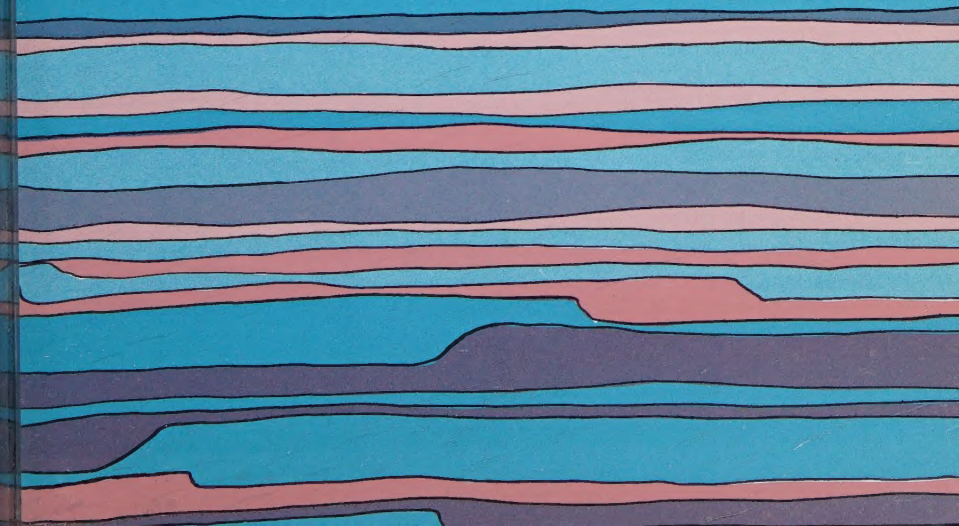
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"What I say unto you I say unto all, WATCH."—Jesus

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LOOKING TO THE 'EIGHTIES  
THE CHRISTIAN SCIENCE HEALING METHOD  
STRENGTH IS SPIRITUAL



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Photograph on pages 566-67 by Stephen M. Barrett

[The next issue of the *Sentinel*, April 17, will include articles and an editorial of special interest to pre-teens.]

Founded in 1898 by Mary Baker Eddy,  
Author of the Christian Science Textbook,  
*Science and Health with Key to the Scriptures*



Marca Registrada

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# Christian Science Sentinel®

Marca Registrada

"What I say unto you I say unto all, WATCH." Jesus

## The Christian Science healing method

HELEN McKEE SENGEBUSH

How do you view yourself? The answer to this question determines the method you use to heal any afflictive physical conditions you may face. If you are a Christian Scientist or are looking into this religion, you are at least beginning to think of yourself as a creation of God and resisting the temptation to think of yourself as a mortal. You are discovering your innocence as God's idea. This innocence, lived, heals physical discord.

Do you find it hard to think of yourself as a spiritual idea and perhaps even harder to think of others this way? The body you get out of bed in the morning, dress, feed, and take to work doesn't resemble a spiritual idea at all.

All good activity can be reduced to thought—to an expression of right purpose, intelligence, order, and love. These are God-derived qualities. As an individual, you express these quali-



ties of your creator in a unique way. By crediting God with them and cherishing them, you find that ungodlike thoughts and tendencies begin to fall away. Knowing yourself as God's idea and casting out as unreal these evil elements with their attendant bodily discords is the Christian Science method of healing. It is the proper way to remove physical affliction.

Mary Baker Eddy, the Discoverer and Founder of Christian Science, states the method in a few words: "A spiritual idea has not a single element of error, and this truth removes properly whatever is offensive."<sup>1</sup>

But how material thinking resists this method and argues for medicine and surgery! Mortals see other mortals using matter to treat matter in the hope of achieving successful results. St. Paul truly assessed the mortal mentality when he wrote, "The natural man receiveth not the things of the Spirit of God: for they are foolishness unto him: neither can he know them, because they are spiritually discerned."<sup>2</sup>

The Christianly scientific way of dealing with error is not foolishness. It requires, first, a totally spiritual concept of God and man and, second, an enlightened view of the afflictive condition as unreal.

One seeking to know God finds his thought of Him growing, because God reveals Himself to the receptive heart; Mind reveals itself to what is actually its own idea. Mind is one of the seven synonyms for God used in Christian Science, mentioned or implied in the Bible.

To acknowledge that God is the only Mind and a sickly, petty mortal mind encased in a brain is not Mind; that one's life is safe in the one Life, God; that only what Truth knows is true; that Love is eternal because God is forever; that the bliss and beauty of existence are preserved in Soul always; that Spirit is substance, incorruptible and present now; that Principle is the only lawmaker and never afflicts—is to find God "a very present help in trouble."<sup>3</sup>

Just as necessary to healing as the true concept of God is the spiritualized view of the individual. Even as God in all His splendor, power, and availability is and has been here all the time, so perfect man as the idea, or reflection, of God is and has

been here all the time. Truth doesn't change man any more than it changes God; it *reveals* man—as idea, perfect as God made him.

Where a mortal appears to be, Spirit's infinite formation, spiritual man, actually is. The Christian Science method of healing proves that a sick mortal isn't man at all, only an illusion; that there, instead, is the incorporeal man of God's creating, who has been perfect and whole all the time.

Getting the right view of man as spiritual and perfect leads to the recognition of the illusive nature of affliction and removes it. All affliction stems from an educated conviction of the reality of matter. But matter is a mortally mental phenomenon; it is actually not a thing but a thought, a mistaken concept of mortal mind. This carnal mind, which Paul said is enmity against God, would get a person to accept matter and its conditions as his own and thus permit it to foist on him its lies of sickness or impairment.

The truth about physical affliction is that it isn't real. Recognizing its unreality destroys the fear of it. Knowing that the discord actually isn't going on, that no individual has ever really been duped into believing and fearing it, helps to heal the difficulty by wiping it out of consciousness, the only place it ever seemed to be.

To the greatest healer of all, the concept of Father and son was a precious one. Christ Jesus spoke intimately to his Father and of his Father. He designated Him as *our* Father, indicating that all individuals are included in the spiritual idea of sonship, or the Christ. Because of our inherent Christliness, or sonship with God, we can throw off physical ailments as no part of true being. The awareness of God's fatherhood and our perfect sonship supports, comforts, and consoles us until our freedom is attained.

As the son of God, man inherits perfect spiritual substance and a harmonious nature. He "has not a single element of error." As the son of God, man exists in the Mind that is Love, so he is pure, loving, and unblemished. His sonship places him under the benign laws of his Maker. In God's realm unlawful, rebellious elements of thought have no place.



Practicing our sonship with God, Mind, we leave material thinking behind and embody the thoughts divine Mind is knowing. The more consistently human consciousness reflects the divine and entertains Mind's thoughts, the freer it will be from the physical abnormalities inherent in mortal thinking—all its sicknesses and sufferings. Resistance to reflecting Mind's thoughts arises because the so-called carnal mind would deceive and ensnare to perpetuate itself.

It takes Christ-impelled moral courage to hold to the truth of being and thereby gradually rule out of consciousness the sordid, selfish, fearful, willful, ignorant thoughts that produce disease. Mrs. Eddy says, "It requires courage to utter truth; for the higher Truth lifts her voice, the louder will error scream, until its inarticulate sound is forever silenced in oblivion."<sup>4</sup> By persistently maintaining one's innocency as an idea of God, healing is effected.

A woman I know proved this. She had a growth on her face and was tempted to believe that she would have to have it removed by surgery. One day she read the previously quoted reference, "A spiritual idea has not a single element of error . . ." In the second half of the statement she was struck with the word "properly": "... and this truth removes properly whatever is offensive."

She realized that if she had the right concept of herself as a spiritual idea of God, that would remove the offensive growth in the proper way. She further saw that if she considered herself a mortal, she might regard surgery as the proper way. So what she regarded as the proper way depended on how she was viewing herself. She had a choice. What would it be? She chose to stick to divine Truth, God.

Each time she was tempted to think of herself as an afflicted mortal, she vigorously turned away from this aggressive picture to the truth of herself as God's unblemished idea. She affirmed the truth of God and of man, her real selfhood, and acknowledged the utter fallacy of the growth.

As she worked along in this way, something that was claiming to mar the innocency and purity of her real nature as a spiritual idea came to mind. She felt uncomfortable about a difference of

opinion she had had with a colleague. The incident had left her sad, mostly because she thought her friend didn't respect her. Her pride had been hurt. But now she saw the need to love her friend and herself. She glimpsed something of her Christlike purity as God's idea, and this made her realize how foreign pride of opinion was to her true selfhood.

Finally, an incident occurred that caused her to feel much loved. It helped to restore a right esteem of herself as in truth the son of God. That night the growth dropped off, and the next day she couldn't tell where it had been. She rejoiced that the condition had been properly removed.

The woman had proved that when we are conscious that we are actually spiritual ideas of God and that as spiritual ideas we have "not a single element of error," healing inevitably results.

<sup>1</sup> *Science and Health with Key to the Scriptures*, p. 463; <sup>2</sup> I Cor. 2:14; <sup>3</sup> Ps. 46:1; <sup>4</sup> *Science and Health*, p. 97.

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## Escape hatch

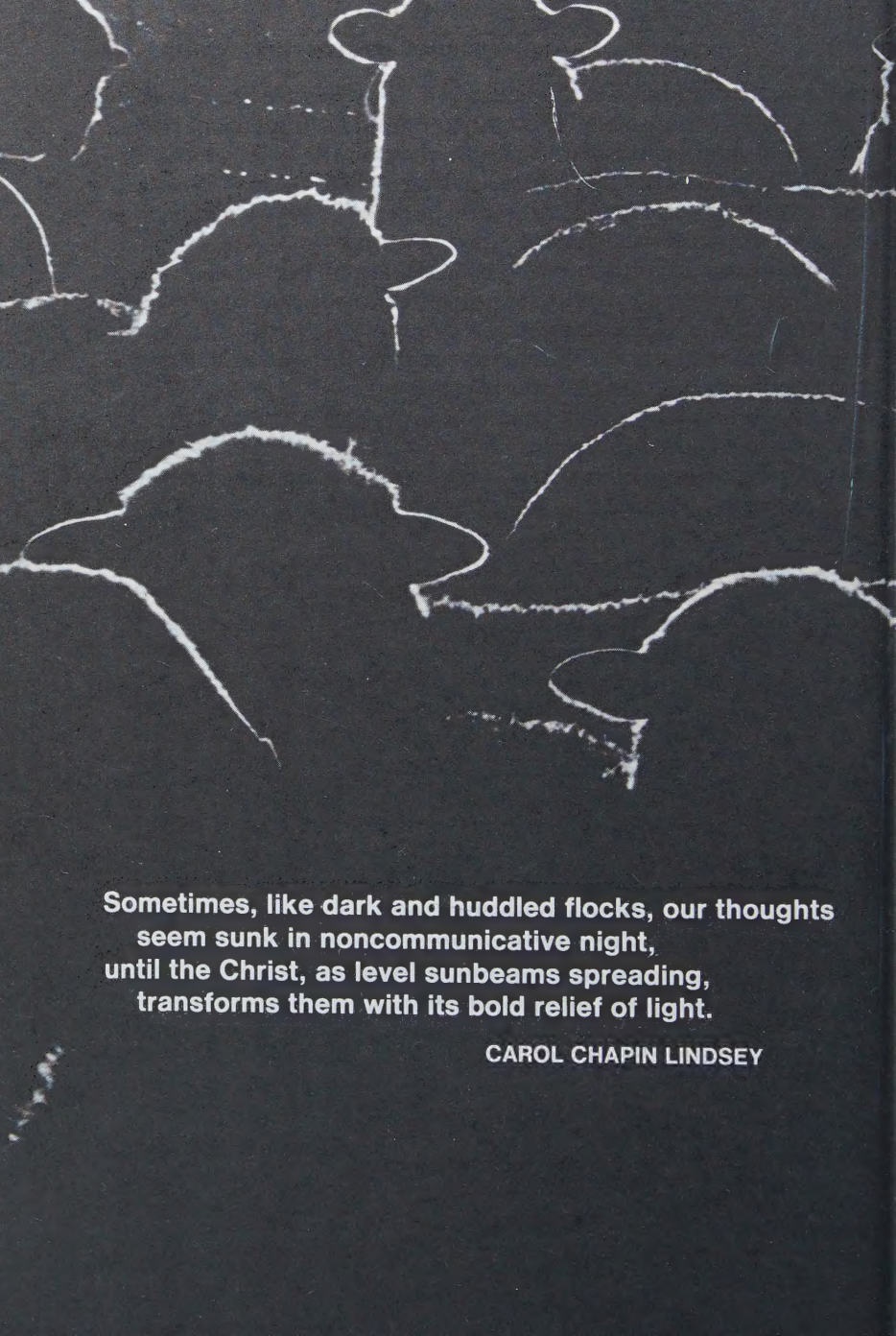
You say  
life has closed in on you,  
your back is to the wall—  
you're a prisoner  
with no place to go  
at all?

Well, friend,  
have you tried prayer?  
The door of progress  
you thought was nailed shut  
will open; the walls of  
hate will give way  
to Love.

Just step on through!

JANE HUELSTER HANSON

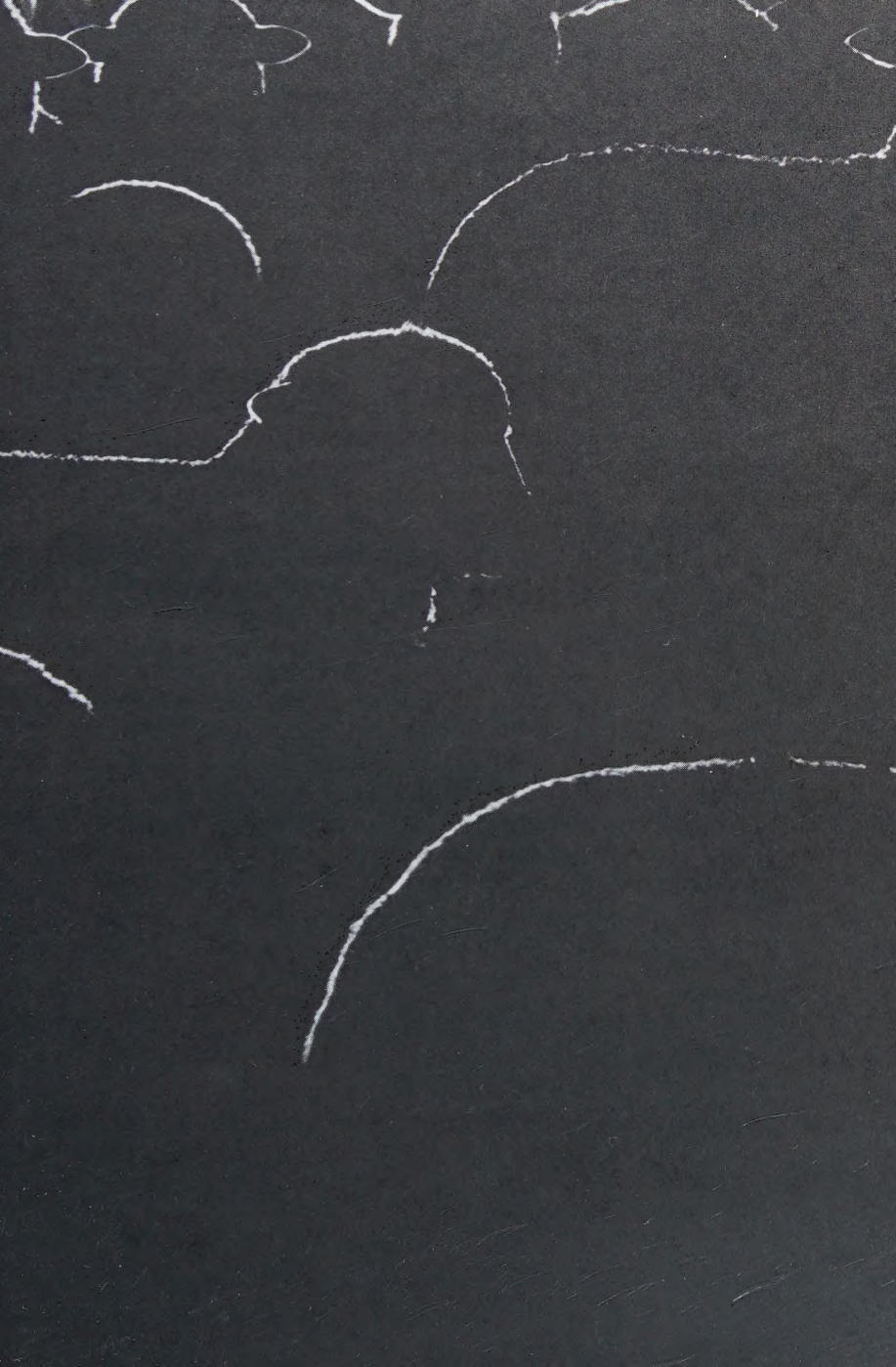




Sometimes, like dark and huddled flocks, our thoughts  
seem sunk in noncommunicative night,  
until the Christ, as level sunbeams spreading,  
transforms them with its bold relief of light.

CAROL CHAPIN LINDSEY





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# Shearing or seeing?

STEPHEN FRASER

Many students of Christian Science have an unselfish desire to share it with others. However, they must watch lest they be fooled into accepting a standpoint foreign to this Science: the standpoint that there really exists out there a world of persons hungry for the truth they don't have. This would bring Christian Science down to the level of mortal thinking.

The Science of Christ is unique in maintaining that man is God's idea and so already reflects the truth; that perfection is the established fact; and that God, Truth, is All. Creation, as the Bible and Mrs. Eddy's writings reveal, is already complete, entire, wholly good, and "nothing can be put to it."<sup>1</sup>

As Christian Scientists see this fact, they can help demonstrate it for mankind. This is not evangelism in the old sense, but the Science of seeing universal perfection already established. The method of demonstrating this Science is clearly set forth in the Christian Science textbook, *Science and Health* by Mrs. Eddy.

The concept of sharing does not necessarily include seeing this universal perfection. The very words "to share" indicate one who has and one who hasn't. In fact, the verb comes from a word meaning "to cut, to shear." Let's not shear!

The work of Christian Scientists certainly isn't to try to divide the truth and distribute pieces of it to others but rather to see it as one whole. As Mrs. Eddy says in explaining how she named the periodicals, "...the next I named *Monitor*, to spread undivided the Science that operates unspent."<sup>2</sup> As we work, mankind's vision of Truth must grow and grow in ever-expanding unity and range. One infinite Truth, infinitely expressed, perfectly maintained, joyfully acknowledged!

No longer seeking to share by shearing but to see Truth's in-



finity releases the pressure of false responsibility and the press of time. As creation is already complete and we can demonstrate that fact now, we see there is no need to race the clock. This makes easier the outgrowing of medical, psychological, false theological, and all other material thought systems accepted as true by mankind.

Infinite Truth rests in the stillness and serenity of perfection, undisturbed by what material sense would say. Universal consciousness of Truth isn't merely possible, it is inevitable, because in reality that is what's presently true.

<sup>1</sup> Eccl. 3:14; <sup>2</sup> *The First Church of Christ, Scientist, and Miscellany*, p. 353.

## Actually, strength is spiritual

FLINT LEWIS TOWNSEND

Sometimes we hear an individual say, "I wish I could gain more strength." The Bible gives us some helpful thoughts about this. The Psalmist said, "It is God that girdeth me with strength, and maketh my way perfect."<sup>1</sup> In Nehemiah we read, "The joy of the Lord is your strength."<sup>2</sup>

Strength is not body-given, nor man-given, but God-given. Since it flows to us from our heavenly Father, it is actually spiritual and eternal—inextinguishable. Christ Jesus knew and relied fully on God, Spirit, as the source of his strength. He was conscious that God is all presence, substance, and power. As a result, he was able to feed the multitudes, calm the raging storm, walk on the water, heal the sick and the sinner, and raise the dead to life and freedom. Jesus had complete trust in God, and he always had sufficient strength to carry out his mission.

Each one of us has the God-given right to know that our strength is gained through a spiritual understanding of the eternal Maker and His creation, man. Man—in his true, spiritual

identity—is the joyful, complete reflection of Spirit, free and untouched by any disability. And as we understand this truth and let it imbue our thought, we have all the strength we need to carry on our daily duties. In the Christian Science textbook, *Science and Health*, Mrs. Eddy writes: “Let us feel the divine energy of Spirit, bringing us into newness of life and recognizing no mortal nor material power as able to destroy. Let us rejoice that we are subject to the divine ‘powers that be.’ ”<sup>3</sup>

Some time ago I realized I had been feeling weak for several days. Immediately I knew this condition was not valid; it was aggressive, but powerless, mental suggestion. It was not in me but just a lie about me. I affirmed that my real selfhood as Spirit’s reflection could never experience such a thing. I knew that God had given me, forever, spiritual energy, peace, and freedom. I understood that fear is nothing in the sight of God, Love, and God has no opposition. In a very short time, I felt a surge of strength, and I was free from this suggestion.

It is good to know that God, Love, is the great caretaker of us all. He alone has dominion over man. Man, as God’s spiritual idea, always expresses the eternal strength of divine Love. As we couple our trust and faith with spiritual understanding, we begin to see that actually strength is spiritual. God gives us His love and strength forever.

<sup>1</sup> Ps. 18:32; <sup>2</sup> Neh. 8:10; <sup>3</sup> *Science and Health*, p. 249.



# AN INTRODUCTION TO CHRISTIAN SCIENCE

## A WORD ABOUT DOCTRINE

ARTHUR CHRISTIAN WEICK

[Second of a series of three articles ]

Many people who cannot accept traditional church dogma at face value are asking questions such as, "What is God?" and "How does man relate to Him?" and "What can this relationship mean to me?"

The answers are not to be found through a strictly literal reading of the Bible's history, stories, parables, allegories, songs, and speeches. For the Scriptures' meaning to be clear, consistent, logical, and inspiring they must be interpreted spiritually. This requires an examination of the Bible for its inspired Word.

For example, the Scriptures tell us that God is Spirit and that He created man in His image and likeness. Hence, man as His image is spiritual, not material. The relationship between God, Spirit, and man as His spiritual reflection is logical, understandable, and provable. Christ Jesus said, "The hour cometh, and now is, when the true worshippers shall worship the Father in spirit and in truth."<sup>1</sup> This spiritual view of the Scriptures provides a practical guide for everyday living and a scientific basis for health and happiness.

The spiritual meaning of the inspired Word makes clear that the one infinite, incorporeal, all-powerful God is invariable Truth, Principle. He is the Soul of all that is good and cannot behold evil. Since "God saw every thing that he had made, and, behold, it was very good,"<sup>2</sup> He is not the creator of nor responsible for discordant conditions. The power of God, as manifested by Jesus, was proved capable of casting out sin, healing the sick, and raising the dead. Mary Baker Eddy, the Discoverer and Founder of Christian Science, explains, "Jesus' teaching and practice of Truth involved such a sacrifice as makes us admit its Principle to be Love."<sup>3</sup>

That God is Truth as well as Love is evident from many passages in the Scriptures. Mrs. Eddy gives us this in the textbook, *Science and Health*: "God. The great I AM; the all-knowing, all-seeing, all-acting, all-wise, all-loving, and eternal; Principle; Mind; Soul; Spirit; Life; Truth; Love; all substance; intelligence."<sup>4</sup>

Man relates to God as the intelligent idea of Mind, as the expression of the spiritual integrity of Truth, as the evidence of the spiritual energy of Life, and so on. Mrs. Eddy pinpoints man as "the compound idea of infinite Spirit; the spiritual image and likeness of God; the full representation of Mind."<sup>5</sup>

Since man is spiritual, not material, how do we, who appear to be physical beings, relate to God? Our true nature is spiritual, a direct expression of the divine nature of God, the Principle of all. This means that by disciplining our reasoning to accord with this revelation, allowing God (the Mind of Christ) to govern consciousness, we can demonstrate our spiritual relationship to God. The inevitable result is an increased measure of good health, harmony, and fulfillment.

It may be some time before the effect of *Science and Health* on theological concepts of God and man is generally recognized. An overturning of established religious thought and doctrine, however, continues. More and more people are asking the questions, "What is God?" "How does man relate to Him?" and "What can this relationship mean to me?"

As biblical doctrine becomes more widely understood from the purely spiritual standpoint, the Scriptures will have an increasingly profound effect on mankind, and the human race will be the beneficiary.

<sup>1</sup> John 4:23; <sup>2</sup> Gen. 1:31; <sup>3</sup> *Science and Health*, p. 26; <sup>4</sup> *ibid.*, p. 587; <sup>5</sup> *ibid.*, p. 591.



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“ ‘Man’ means the selfhood of every . . . individual”

# One, not two

MARIE ANTOINETTE COWING

When I first began to study Christian Science, I read what Mrs. Eddy says of man on page 476 of *Science and Health*: “. . . man is not mortal nor material. Mortals will disappear, and immortals, or the children of God, will appear as the only and eternal verities of man.” And I said to myself: How can I not be a mortal? Here I am! What is going to disappear?

In the years since then, I have come to understand better this statement, which another passage clarified for me: “The true idea of man, as the reflection of the invisible God, is as incomprehensible to the limited senses as is man’s infinite Principle.”<sup>1</sup> I see now that I am not to emphasize the physical body which seems to be me, for that is only a lie about me.

If we turn to the Bible, we find it tells us that God is the only creator: “In the beginning God created the heaven and the earth.”<sup>2</sup> And, “All things were made by him [the Word of God]; and without him was not any thing made that was made.”<sup>3</sup> Since the Bible also tells us that God is Spirit and that He made man in His own likeness, we are faced with the necessity of accepting the fact that we—and the universe, too—must really be spiritual. For God, Spirit, includes no matter out of which to make a mortal man and a material universe. Simple logic bears this out. You can’t get an apple from an orange tree; similarly, it is impossible to get matter out of Spirit.

Returning to Mrs. Eddy’s statement about how incomprehensible the true idea of man is to the limited senses, we find this is a key to understanding our real selfhood; for man is idea, not a physical, mortal body. He is *God’s* idea and so images the substance, character, qualities, and faculties of God. He reflects the intelligence and wisdom of Mind, the creativity and spiritual

sense of Soul, the harmony of Principle, the beauty and purity of Spirit, the vitality of Life, the strength of Truth, the radiance and gentleness of Love. Untouchable to material sense, invisible to mortal mind, forever serene, lovely, active, affluent, pure, and holy! This is the truth of man's being!

The Bible presents God as saying, "I have created him for my glory, I have formed him; yea, I have made him."<sup>4</sup> To express the glory of God is man's function. And "man" means the true selfhood of every single individual, young or old, rich or poor, sick or well, black, white, yellow, brown.

We can better understand the truth that man is not material but spiritual and perfect if we reason it out. If the physical body were in fact solid substance, it would be impossible to change it by mental means—by thought. And what is prayer except thought? So, if entertaining spiritual thoughts, God's thoughts, can heal cancer, a heart attack, blindness, and deafness—and Christian Science provides ample proof that it does—these could not have been real from the start. The only place they could ever even seem to exist is in consciousness. What or whose consciousness? Not God's and therefore not man's, for man has no consciousness of his own. He individually reflects the divine consciousness, the divine Mind, for there is in truth no other Mind, no other consciousness.

The Bible tells us, "I am the Lord; and there is none else."<sup>5</sup> No other God, no other Mind, no other being, no other substance. Mrs. Eddy writes, "All that really exists is the divine Mind and its idea, and in this Mind the entire being is found harmonious and eternal."<sup>6</sup> Therefore, if all that exists is Mind expressing itself, there cannot be a physical body. It would have no place to come from and no possibility of existing. Isn't this what Christ Jesus' resurrection and ascension proved?

All this does not mean that we discard all mortal beliefs, or error, at once. It does mean that we have a Science to learn and use; and as we work persistently and gratefully to have no other consciousness but the spiritual, we find ever-increasing evidence of the nothingness of error and the allness of Truth.

Now I have learned to affirm the truth, to claim my real spiritual identity. What a joy it is to know that the power of God is



supporting this claim, that the love of God is inspiring this affirmation! Little by little, step by step, day by day, we can let divine Truth lift us out of this mortal dream, the lie of dualism, the belief that man is both material and spiritual. We can insist on being identified with our real and only selves. We can know we are one, not two—and that one is the perfect, immortal, spiritual expression of God's being.

<sup>1</sup> *Science and Health*, p. 337; <sup>2</sup> Gen. 1:1; <sup>3</sup> John 1:3; <sup>4</sup> Isa. 43:7; <sup>5</sup> 45:18; <sup>6</sup> *Science and Health*, p. 151.

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**“In what ways can we love God?”**

## Counting the ways

J. WOODRUFF SMITH

“How do I love thee? Let me count the ways.” There is depth in this touching tribute to the love that Elizabeth Barrett Browning had for her husband.

Yet there is a love—a purely spiritual affection—that transcends the finest human concept. Called charity in the Bible, this spiritual affection loves God just because He is God and not merely because of what He does for us.

In all that Christ Jesus said and did, he showed the quality and quantity of his love for God: the quality holy, the quantity unlimited. Truly there is no feeling to compare with true love—when spiritual sense worships Spirit, which made it.

In what ways can we love God? We love Him through obedience, eagerly seeking to know His will and fervently doing it. The Gospels show that the dominion expressed by Christ Jesus was his ability to reflect the power of Truth and Love. Doing the will of the Father was the source of this dominion. He intimated that obedience to God was his food, his reason for being,

and his companionship. With his fortitude in Gethsemane, his endurance on Calvary, his meekness on the road to Emmaus—in all of these ways he honored God. He was the healer without equal because he loved God in obedience to His will. Jesus provides the perfect example of filial devotion—the highest expression of divine sonship.

We love God in meekness, too, knowing that of ourselves we can do nothing. Man, the reflex image of Love, cannot act on his own initiative. But neither can man help being what he is—an original expression of divine Mind. When we realize that we are not minds creating thoughts but each an individual consciousness reflecting Mind, we begin to understand what we are.

Is it really so hard to love our fellowman, once we know what we are? One who served Mrs. Eddy in her home reports, “Frequently, Mrs. Eddy would say to some member of her household, ‘Now remember what you are.’”<sup>1</sup> In all her writings she helps us remember. Through revelation she discovered the true nature of God and man’s full perfection. So, of the unreal, mortal self she could write, “Cleanse every stain from this wanderer’s soiled garments, wipe the dust from his feet and the tears from his eyes, that you may behold the real man, the fellow-saint of a holy household.”<sup>2</sup>

Meekness includes humility and modesty, so vital in character building. This strength cannot be coerced; it does not live by expediency or arrogate to itself the credit for what it does. But neither will it take the blame for what animal magnetism—the belief in an evil mind—appears to do or prevent.

We love God with an outpouring of praise and thanksgiving. We treasure the good God gives. When we need healing, we remember what Jesus said at the tomb of Lazarus: “Father, I thank thee that thou hast heard me.”<sup>3</sup>

Before we ask, it is done. In the very face of the impasse, the blocked healing, we can thank our Father that the answer is here. Like the first robin of springtime, one harbinger of our healing is the thanks we give to God before the healing comes. Mrs. Eddy writes, “Divine Life, Truth, Love is the basic Principle of all Science, it solves the problem of being; and nothing that worketh ill can enter into the solution of God’s problems.”<sup>4</sup>

We love God in our expression of joy. Because it's based on a recognition that good is ever present and fills all space, joy indicates spirituality. When we have learned that evil is never real, that in this perfect universe of Spirit there is no matter, that man is a spiritual idea and not a material, mortal person, we feel a surging relief. Christianly scientific joy pours out of the loving heart in gladness for what it knows of Truth. Pain may indicate an element of disappointment; but when we have made spiritual joy our own, we cannot stay disappointed—not in events or in ourselves.

Our joy radiates from the understanding that at last we have come home, for now we know God and His idea, man. We know but one Mind, so we know but one will, and we prove our love by living it. This is our joy, and none can take it away.

We love God because He created us as individual ideas in His eternal family. We find our togetherness in the oneness of God's allness. We are brothers and sisters in a way that transcends blood ties. Above mortal heredity stands our immortal heritage; because of it, we love each other. In considering our desire to know God better, we need not sigh with the Psalmist, "It is high, I cannot attain unto it."<sup>5</sup>

A girl said to a practitioner, "It isn't easy to be a Christian Scientist." When he said nothing, she repeated, "I said: It's *hard* to be a Christian Scientist." He answered, "It's a lot harder not to be one."

And we love God because He is the only physician, who has sent His Christ to human consciousness to bring healing. Error can be dissipated by our faithful appeal to the Christ Science, which is the impersonal Saviour of today.

If we have suffered for any reason, if our undoing is of our own making or because of another's enmity—whatever the case, we can learn the power of Christian Science to heal, as the understanding of God and man comes home in our hearts. The Science of Love is the only form of cure that deserves to be called true healing—because it alone involves a Christianly scientific change of heart, a return to the spiritual base from which all things real proceed. This is what Mrs. Eddy has done for the world: She has shown mankind the way to understand the real



source of being and has revealed reality—the one true God and spiritual consciousness, which characterizes man.

To learn that God is the divine Principle, Love, the only Mind, and that man is the reflection of Love, the spiritual idea of Mind—isn't this a towering reason for loving God and man? Whatever is true in heaven can prove to bless us right here on earth. We can look through mortal personality and behold the spiritual man. We can find so many ways to be kind and helpful, but we can also learn what we are as representatives of God and prove our love for Him, practicing His demonstrable Science in all its healing modes.

<sup>1</sup> *We Knew Mary Baker Eddy*, Fourth Series (Boston: The Christian Science Publishing Society, 1972), p. 98; <sup>2</sup> *Retrospection and Introspection*, p. 86; <sup>3</sup> John 11:41; <sup>4</sup> *The First Church of Christ, Scientist, and Miscellany*, p. 348; <sup>5</sup> Ps. 139:6.

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## Not of the world

*In the world,  
not of the world—  
not part of dust  
or noise  
or saddened joys*

*But spiritually  
and permanently  
intact,  
free to act  
and love as Jesus did*

*In the world,  
while our lives  
are "hid  
with Christ  
in God."*

SHARON MARIE HOFFMAN

# “Fear thou not”

Ben Harris      (written at age 8)

I enjoy being on the swim team, but I didn't enjoy it when the first meet came up. I had a bad feeling in my stomach because I wanted to do a good job in the meet and I was scared I couldn't.

A couple of hours before the meet, I remembered that my Christian Science Sunday School teacher had taught me a verse from the Bible (Isa. 41:10): “Fear thou not; for I am with thee: be not dismayed; for I am thy God: I will strengthen thee; yea, I will help thee; yea, I will uphold thee with the right hand of my righteousness.” When I thought about it, I felt better, because I knew that God would uphold me.

So when I went to the swim meet, I held on to that verse from the Bible, and I wasn't afraid anymore.

The result was I won the events I swam in, and our team won the meet! I was very grateful God healed my fear.



## **The wiser journey**

How are we getting to where  
we are going?

For example: Fill the tank.  
In straightforward determination  
set out from Ohio and head east  
to California!  
Put in lots of mileage a day.

The question isn't:  
"I have driven long, why am I  
not there yet?"

The question is:  
"Did I understand or just  
look at the map?"

Everybody gets there eventually.  
(The world is round!)  
There is, however, a shorter route.

In a new direction, while  
trusting the landmarks of  
listening, humility, and obedience,  
we witness the sure guidance  
of our Father.

MARLYEEN STETTNER



# Editorials



GEOFFREY J. BARRATT  
Editor

NAOMI PRICE  
Associate Editor

NATHAN A. TALBOT  
Associate Editor

## Looking to the 'eighties

It's not too soon to do it. Looking to the 'eighties involves facing today. Tomorrow has roots in this day and is much shaped by it. Now is the time to deal with whatever needs working out—and to do it from a spiritual basis. To the extent we realize what this will mean for the future, we'll do it.

George Orwell's novel *1984* is not the only prophet of gloom for that decade. But not all prophets are glum. However, to deflect negative influences from the 'eighties, and to contribute something to clearing the way for the positive, we need to foster—right in this twenty-four hours and continually—our sense of divine reality. And in the 'seventies, to be living this spiritual perspective as well as we can. This is where Christian Science comes in.

"One thing is eternally here; it reigns supreme to-day, tomorrow, forever," Mary Baker Eddy points out. "We need it in our homes, at our firesides, on our altars, for with it win we the race of the centuries. We have it only as we live it. This is that needful one thing—divine Science, whereby thought is *spiritualized*, reaching outward and upward to Science in Christianity, Science in medicine, in physics, and in metaphysics."<sup>1</sup>

Very timely. And when we know that spiritualized thought can reign supreme today—as we make this fact the overarching policy for our living—we no longer accumulate unfaced problems. This doesn't mean we have to tidy up the whole problem of being in a tumbling rush. Rather, it means delighting in the spiritual sense that we gain through Science that divine Love really is here and now supreme, the one and only presence. It

means acknowledging this to be true regardless of any news to the contrary.

Our expectations tend to be self-fulfilling. Unless we outface claims of "everything's getting worse," many things might seem to. But as we look through the frameless window of divine Science we see eternal Mind and its ideal man and universe. We're conscious of the amplitude of good today. This makes us confident of demonstrating that good tomorrow even more readily, perhaps, than we may be doing today. To human sense, good fluctuates. It has its peaks and troughs. But to spiritual sense, directed by divine Science, infinite good is an immortal constant. It's a permanent characteristic of real being.

Facing the 'eighties doesn't imply for anyone an unavoidable heading into decline. It should evoke instead a broadening sense of what you really are. It implies a fanning out of mental activity, a burgeoning sense of purpose, vaster horizons. What divine Science says of man it is saying to us individually. And Science says to us, using Mrs. Eddy's words, "God expresses in man the infinite idea forever developing itself, broadening and rising higher and higher from a boundless basis."<sup>2</sup>

Admitting this to be the law governing our real being as God's infinite idea will have tangible results. For one thing, we won't be in the least content to mummify our present sense of Christian Science. We will refuse to simply preserve it as it is. We will let the light and the dynamism of the Christ play over it. We'll keep moving forward. Not merely through the 'seventies and into the 'eighties, but beyond time and calendars, into the consciousness of everlasting divine being. Christ Jesus said, "Lo, I am with you alway, even unto the end of the world."<sup>3</sup>

Walking across a bridge recently, just as the sun was going down, I saw the richness of the clouds' color and form as if doubled—mirrored in the river. When we see real being, as it is reflected in divine Science, it not only doubles our sense of good but makes it infinite. We see good as All, forever. Doing this today, we prepare for tomorrow in a spiritually scientific way. And in looking to the 'eighties the call is to look to the possibilities and realities of today. Metaphysically speaking, it's always today, the now and the here, that we're to deal with—the

present allness of God and the present nothingness of whatever would deny this allness.

Whether the 'eighties confront us with promise or menace depends very much on the point of view we're adopting currently. Take, for example, the erratic trend of world currencies. Will this lead to the collapse of international trade in the 'eighties? We can, today, go far deeper than the question and sharpen our sense of the bountiful and universal substance of Spirit. As we throw off the concealing tarpaulins of mortal thought from the spiritual bounty here with us right now, we help mankind prepare for our greater demonstration of genuine substance in the future.

There won't be more divine intelligence available in the 'eighties than there is in the 'seventies. Intelligence is as infinite as immortal Mind. There won't be—can't be—more infinitude later than there is now. Mankind needs to grow in the apprehension of divine intelligence, but intelligence itself remains always unchanged in quality and quantity. Discerning this, exercising its possibilities, this year—and on—we'll face the 'eighties assured of ongoing evidence of spiritualized thought "reaching outward and upward to Science in Christianity, Science in medicine, in physics, and in metaphysics."

GEOFFREY J. BARRATT

<sup>1</sup> *The First Church of Christ, Scientist, and Miscellany*, pp. 126–127; <sup>2</sup> *Science and Health with Key to the Scriptures*, p. 258; <sup>3</sup> Matt. 28:20.

## "Never bet on a sure thing"

If there is wisdom in that old saying, how much more wisdom there must be in refusing to bet on an unsure thing! The surest thing mortal existence has to offer us is materialism. And any kind of materialism is a poor bet. But how often we place a large measure of trust in it and dependence on it.

Material existence is inherently undependable. It is never permanently stable and certain. The element of chance is fundamental to materiality. Uncertainty, accident, the unexpected, the unknown—all are basic to an existence structured in matter.



In the measure we love God, we can be free of putting our trust in materiality and therefore free of the mortal claims of chance. God, the one divine Mind, is all-knowing. He is infinite, ever present. The universe of Mind is a universe of ideas—complete, whole, definite. Mind and its ideas are never uncertain, indefinite, in doubt. All of true creation is the outcome of what God, infinite Mind, is constantly knowing.

Man is God's representative. He bears witness to the perfection of Mind. He is expressive of all that Mind knows. The spiritual facts of existence include the truth that man can never experience an element of chance because Mind, God, is never uncertain. We don't need to bet on this sure thing; we can place unquestioning reliance on it. As we love this truth of God and man, we will find that the Christ brings these spiritual facts of being more clearly into view. They will bless our daily lives and lift us above the beliefs of materiality—including chance.

Man's true nature is never subject to chance. It is subject only to Mind's all-knowing, invariable presence. But in the degree we suppose mortality to be a legitimate basis for existence, we haven't ruled out the source of chance, accident, and uncertainty. Those factors are an intrinsic part of materiality. As we increase our love of divine Mind's harmony, we leave behind the limitations of chance. Mrs. Eddy writes: "Alas for the blindness of belief, which makes harmony conditional upon death and matter, and yet supposes Mind unable to produce harmony! So long as this error of belief remains, mortals will continue mortal in belief and subject to chance and change."<sup>1</sup>

Christian Science defines the belief that mind is mortal as animal magnetism. This is the name for the error that materiality is intelligent and substantial and that we can be drawn away from the one divine Mind and into a supposed mortal mind. Chance is one of the many beliefs of this erroneous mind. Chance, as an aspect of animal magnetism, may come disguised as excitement or reward, or it may offer itself as an accident. We sometimes tend to accept the former, while we usually try to avoid the latter. We may feel, for example, that various forms of gambling—even if innocently engaged in—bring us excitement, pleasure, reward. On the other hand, we may believe that an inevitable law

of averages places us in a position of being victimized by accident. Both forms of chance have their roots in fear—the unknown. Both are aspects of animal magnetism, and both would obscure our love for God, Mind. Either one would claim to defy or discredit the fact that Mind is absolutely certain, forever all-knowing.

As we realize our true and permanent relationship to divine Mind, we can be free of accident. As we deepen our love for and trust in all-knowing Mind, we will be free from the lure of any form of gambling. Our strong spiritual conviction that divine Mind knows all, and that its creation is what it knows, will free us from every belief in chance. Mrs. Eddy explains, “Accidents are unknown to God, or immortal Mind, and we must leave the mortal basis of belief and unite with the one Mind, in order to change the notion of chance to the proper sense of God’s unerring direction and thus bring out harmony.”<sup>2</sup>

An understanding of Mind disproves the philosophy that “life’s a gamble.” It shows us that Life is Mind, and we take no chances when we place an intelligent and faithful trust in Mind.

As we individually win our freedom from chance, we can reach out and support our fellowman. We can recognize that spiritual perception, the expression of Principle, and the love of Mind give humanity the necessary strength to resist the impulse to gamble. Whether this human weakness is exploited by the vicious elements of organized crime, promoted by the “benign” efforts of government seeking to increase revenue, or simply given excessive emphasis through television games of chance, the fact is that beliefs in chance lead from hoped-for rewards to unnecessary discords.

Divine Mind fulfills every need and precludes every evil. The belief in chance can never really bless us with reward, nor can it ever truly harm us through accident when we look to Mind for all good. James offers this insightful counsel: “Do not err, my beloved brethren. Every good gift and every perfect gift is from above, and cometh down from the Father of lights, with whom is no variableness, neither shadow of turning.”<sup>3</sup>

NATHAN A. TALBOT

<sup>1</sup> *Science and Health*, p. 486; <sup>2</sup> *ibid.*, p. 424; <sup>3</sup> James 1:16, 17.

# UNFLUCTUATING GOOD

The affluence of Truth never changes,  
because it expresses the goodness of God.  
And the more we align ourselves with this  
goodness, the more of it we're bound to  
experience.

Reconciling our statements with  
Principle, balancing our accounts with  
God, we can affirm the presence of  
unfluctuating good . . . for ourselves  
and for our Church.

The Mother Church and its members  
are committed to this demonstration.  
The support of every  
one is needed, and always  
deeply appreciated.

Marc Engeler, Treasurer  
The First Church of Christ, Scientist  
Christian Science Center  
Boston, MA, U.S.A. 02115



## Testimonies of Christian Science Healing

Fifteen hours before I was scheduled to have an operation called a coronary artery transplant, the doctors said I had a condition of the blood that made the operation inadvisable. They could find no cause for the blood condition and said they could not heal it. I was sent home, because they could do nothing more for me. I was told I would be an invalid as long as I lived because of the serious condition of my heart. This put me into a deep state of depression.

Several months later in my despair I cried aloud to God to help me in some way. A few days after that I found in a bookcase a copy of *Science and Health with Key to the Scriptures* by Mary Baker Eddy that had belonged to my mother. Years earlier I had attended a Christian Science Sunday School. But I had given up Science in my adult life, because my husband was opposed to what he, at that time, thought it to be, and I felt giving up Science would bring peace to our family. I eagerly started reading *Science and Health*. For the first time I began to see the nothingness of matter and God's allness.

In a few weeks my husband was transferred to another part of the country. One month after we moved to this new city I decided to take my stand for Christian Science and to trust God. I threw away all the medicine, and within a week I knew I was healed. All signs of the blood problem had gone, my strength had returned. To the amazement of the doctor, a later physical examination showed my heart was normal. I was healed. Since

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The statements made in these testimonies with regard to healings have been carefully verified. The original testimonies and their respective verifications are on file for reference with The Christian Science Publishing Society.—THE EDITORS.

that day my husband has never again objected to Christian Science.

I did not have a practitioner working for me for this healing. My only help was the Bible and *Science and Health*. They had changed my thought and formed me anew. I held to the statement in *Science and Health* (p. 425): "Correct material belief by spiritual understanding, and Spirit will form you anew. You will never fear again except to offend God, and you will never believe that heart or any portion of the body can destroy you."

I joined a branch church and The Mother Church and had class instruction. I was very active in church work, teaching Sunday School, serving on the executive board and on many committees in the church. This healing took place eight years ago, and I have been strong and active since. Over a year ago we bought a farm, and I helped my husband and our son build our house. I did hard work every day for five months during the construction. Also I did all the cooking and laundry for the family, besides canning food from our garden.

I am happy to be a member of the church I attended when I was in Sunday School. I cannot give enough thanks for God's love and care, and for Christian Science.

(Mrs.) TERRESSA J. SIMPSON  
Lenoir City, Tennessee



While on a crowded subway one afternoon I was suddenly aware that my wallet had been lifted and the thief was jumping from the train. I followed, but lost sight of him at the top of the subway stairs.

"Oh, no, this can't happen to me" was my first reaction. But the next thought was a better, more confident one. "That's right—this can't happen to me!" And I was at once conscious of the spiritual facts behind this statement—reasons why such a thing could not go on in my day.

First, I knew that God was present. Second, I was aware that experience is controlled and governed by our acceptance of His presence as law. Third, I was sure of a line from the Lord's

Prayer—the conviction in Christ Jesus' words, "Thy will be done in earth, as it is in heaven" (Matt. 6:10).

In this kind of situation thoughts don't always follow usual patterns; they flash by like hummingbirds, but we never doubt that they came! Sometimes the consciousness is more feelings than words.

For me it seemed quite natural to feel calm and guided. Earlier in the day I had spent time pondering the Lord's Prayer, especially the first and fourth lines, along with the spiritual interpretation Mrs. Eddy gives in *Science and Health* (pp. 16–17):

"Our Father which art in heaven,  
*Our Father-Mother God, all-harmonious,*

Thy will be done in earth, as it is in heaven.

*Enable us to know,—as in heaven, so on earth,—God  
 is omnipotent, supreme."*

I acknowledged these truths as law that is present with power to refute any claim that man can be separated from good. We never need to be accessory to the basic crime of believing evil can prevail. Where the Father-Mother, all harmonious, controls all, there is no thief nor victim. In the universe that is governed by God nothing can happen outside the guidelines of good.

This, obviously, doesn't mean that when one is safe and healthy God is present and supreme but that with the appearance of danger or disease God's omnipotent capacity vanishes! Rather, as Mrs. Eddy puts it (*ibid.*, p. 151), "All that really exists is the divine Mind and its idea, and in this Mind the entire being is found harmonious and eternal." Then, where could victim or thief exist?

The Christian Scientist learns and proves that God is always present, always supreme. He reasons that man, the image and idea of divine Mind, is always in perfect safety—already saved—in harmony with God's law.

By adhering to divine facts the Christian is enabled to see individuals spiritual and perfect, as Jesus did, and so follow his healing example. The Master not only prayed that the Father's

will be done; his works gave evidence of that will. Infirmities were healed and sin cast off. God was glorified.

Faced with situations of danger, disease, or inharmony of any kind, a Christian Scientist summons his spiritual facts. Behind instant affirmations of the truth of God and His loving care for man lie deepest convictions of the availability of His power “as in heaven, so on earth.”

As I stood at the top of the subway, the certainty of God’s presence led me to trust that whatever followed had to conform to the justice of divine law. As I prayed, literally, “Father, show me what to do,” a lad ran up. “Lady, you looking for some boys that stole things?” “Yes, I am,” I said.

“They went that way.”

I followed his directions, still more conscious of the actual harmony of existence than of the streets and alleys I crossed. Within five minutes I had encountered the thief and his buddies, asked for my wallet, and retrieved it.

The Bible says (James 5:16), “The effectual fervent prayer of a righteous man availeth much.” Consistent prayer and the consciousness of what really exists—God and His divine idea, man—is practical. It provides present guidelines for determining “what can happen to me.”

(Mrs.) DARREN STONE NELSON  
Boston, Massachusetts



One day at noon when I just arrived home from a Sunday School meeting, and as I was relaxing on a chair, suddenly I felt an intense pain. I dared not even inhale deeply, because of how I felt at that moment, but I did not tell anybody about my condition.

Carefully I rose from my chair and very slowly proceeded to my room. There I prayed the Lord’s Prayer and pondered “the scientific statement of being.” The opening words of the statement are (*Science and Health* by Mrs. Eddy, p. 468): “There is no life, truth, intelligence, nor substance in matter. All is infinite Mind and its infinite manifestation, for God is All-in-all.” I know



mortal mind wanted to persuade me to see this illusion as real, but I held fast to the truth and did not let error enter my thought. I know there is only one Mind that governs and that Mind is God; there is no other mind to harm me or control me, and I am always protected and taken care of by that one Mind. Only good is unfolding and going on—continuous, harmonious, and uninteruptible good.

In *Science and Health* I read (p. 393): “Be firm in your understanding that the divine Mind governs, and that in Science man reflects God’s government. Have no fear that matter can ache, swell, and be inflamed as the result of a law of any kind, when it is self-evident that matter can have no pain nor inflammation.”

While I was pondering all this, all at once I felt a movement within my body, as if something was moving back into its right place, and at the same time the intense pain subsided and was gone in a few moments. For this instantaneous healing I can never adequately express in words the gratitude I owe to God for Christ Jesus, the Exemplar, and for Mrs. Eddy for the blessing of Christian Science.

I am also grateful to serve the Christian Science Society in my city as Second Reader and as Sunday School teacher, and for membership in The Mother Church. Class instruction, which I received last year, has been a pure joy to me.

(Mrs.) TINA WINARSIH TANDAPUTRA  
Bogor, Indonesia



Through the years God’s presence and power have guided, protected, healed, and strengthened me in many very difficult situations. I have been healed of pneumonia, nervous breakdown, influenza, burns, colds, and many other discordant conditions. These maladies, I am grateful to say, were so completely overcome that the details are now very vague. God’s wonderful promises have been proved (Joel 2:25), “I will restore to you the years that the locust hath eaten”; also (Josh. 1:5), “As I was with Moses, so I will be with thee: I will not fail thee, nor forsake thee.”

Many of Mrs. Eddy’s wonderfully helpful statements have

been pondered, such as (*Science and Health*, p. 254), "When we wait patiently on God and seek Truth righteously, He directs our path." Also (p. 264), "When we learn the way in Christian Science and recognize man's spiritual being, we shall behold and understand God's creation,—all the glories of earth and heaven and man."

Dwelling on these truths and striving to see the real spiritual man of God's creating healed me recently of the grief and illness I had to face at the passing of my husband. He was away on a trip and his passing was sudden.

Through divine Mind's unfoldment and guidance I was led to take the intelligent, proper steps in handling the situation. Through this entire experience divine Love sustained me. I will always be grateful for the love expressed to me by the practitioner who helped me, and by the members of my branch church, my relatives, and my friends.

I was further challenged the following day when I was stricken with a severe cold and cough. For about a week this condition persisted and worsened, so that one night I felt that I, too, was passing on. However, during this testing time I held firmly to the concept, as taught in Christian Science, of a loving Father-Mother God. In my extremity this angel message came to me: "Embosomed deep in Thy dear love."

I recognized it as a phrase from one of the hymns in the *Christian Science Hymnal*. With the aid of the Hymnal Concordance I found and read the third stanza of Hymn No. 134:

Embosomed deep in Thy dear love,  
Held in Thy love, I stand:  
Thy hand in all things I behold,  
And all things in Thy hand.  
Thou leadest me by unsought ways,  
Thou turn'st my mourning into praise.

What a comfort! The Father was speaking to me, and I felt His presence. The next morning I again called for the prayerful help of the practitioner, and within a very short time I was completely free of the difficulty.

I could only say, "Praise Him, praise Him, praise Him, praise

Him,/Praise the everlasting King”—another angel message from our beloved *Hymnal*, No. 280.

With all my heart I thank God for His revelation to Mrs. Eddy of the Comforter, promised by Christ Jesus, and revealed in divine Science, which meets our every need.

(Mrs.) LOIS R. SUPER  
Ardmore, Pennsylvania



Christian Science has been in our home since I was a small child, and I attend a Christian Science Sunday School. Two healings have been especially meaningful to me.

I was a thumb-sucker until years beyond what would have been considered normal. Through the years I had been offered things, if I would stop. From time to time Christian Science practitioners had been called to help correct my dependence on my thumb for satisfaction, yet no marked improvement was seen.

Finally, one day, feeling annoyed with myself over my thumb problem, I contacted a Christian Science practitioner. I had the desire to be healed.

We talked of God's love for me and His love for everyone—that I was being loved all the time. The thumb couldn't substitute for God's perfect love. In *Science and Health* Mrs. Eddy gives us spiritual insight into the twenty-third Psalm (p. 578), "[DIVINE LOVE] is my shepherd; I shall not want." I learned to know that I was here to fulfill God's purpose, that my life was complete, needing no false appetites, be it tobacco, alcohol, or even a thumb, to reflect true, Godlike qualities. Two statements that I applied about being complete are found in *Science and Health* (p. 527): "Man is God's reflection, needing no cultivation, but ever beautiful and complete." And (p. 519), "Thus the ideas of God in universal being are complete and forever expressed, for Science reveals infinity and the fatherhood and motherhood of Love."

Within two days I was completely healed and had no desire to suck my thumb after that. How wonderful it was to find myself encompassed by the love that is never dependent upon material circumstances.

A while ago I went skiing with some friends. I took the chair lift to the top of the mountain, which was a first experience for me. The scenery was beautiful, and on my way back down I was enjoying the freedom and bliss. One part of the hill had very little snow on it, and unfortunately I fell, hitting my leg on a rock. The evening before, I had been doing some reading in *Science and Health* and came across this statement (p. 424): "Under divine Providence there can be no accidents, since there is no room for imperfection in perfection." It was this idea that came immediately to me. While sitting on the hill waiting to be taken down, I kept declaring that Love was protecting me.

Upon arrival at the bottom of the hill, it was suggested that I be taken to hospital for stitches and X rays. Instead I asked for help through prayer from a fellow Christian Scientist. The next few days I spent indoors devoting most of the time to scientific prayer. People who were concerned for me asked how I was doing, and I would admit that I was getting better. Later I saw this was not enough, since the Science of being states that we are already whole and perfect. Through my studies I found several ideas. One in particular is a statement from *We Knew Mary Baker Eddy*, Second Series (pp. 49-50), when Mrs. Eddy told her students how to do instantaneous healing: "I will tell you the way to do it. It is to love! Just live love—be it—love, love, love. Do not know anything but Love. Be all love. There is nothing else. That will do the work. It will heal everything; it will raise the dead. *Be* nothing but love." I reasoned that I love to love, and was being loved, so there was no way for the healing not to take place.

In two days I limped up some stairs into a dance hall. I was in the hall about ten minutes when I felt things slip into place and was able to dance the night away freely. With tears of joy and thanksgiving I thanked our Father-Mother God for His love.

I have had many healings in Christian Science, including a meaningful life through studying Christian Science. For all of this I am most grateful.

(Miss) JOSEPHINE ANNE MURPHY  
Islington, Ontario, Canada



# Christian Science Lectures



Everyone is cordially invited to these free lectures.

Indicates Children's Room available during lectures. Details should be obtained locally.

## ENGLAND

**BUCKINGHAMSHIRE—High Wycombe:** Lady Verney High School, Benjamin Rd., 7:30 p.m., Mon., May 8. ‡ "Ageless Youth" (Driver)

**CORNWALL—Falmouth:** Falmouth School, Treascopeas Rd., 7 p.m., Thurs., May 11. "There's Only One Real Ego" (Correll)

**DORSET—Bournemouth:** Bournemouth School for Boys, East Way, off Charminster Rd., 3 p.m., Sat., May 13. ‡ "The Spiritual Viewpoint" (Correll)

**GLOUCESTERSHIRE—Gloucester:** Oxstalls School, Estcourt Close, 7:30 p.m., Mon., May 8. "There's Only One Real Ego" (Correll)

**GREATER LONDON—Orpington:** Church, 33 Knoll Rise, 8 p.m., Fri., May 12. "Do You Need a Change of Heart?" (Mondino)

**GREATER MANCHESTER—Wigan:** Church, 44 Bridgeman Ter., 7:30 p.m., Fri., May 12. "Ageless Youth" (Driver)

**HAMPSHIRE—Lymington:** Masonic Hall, High St., 7:30 p.m., Thurs., May 11. "Life Without Lack" (Mondino)

**HEREFORD AND WORCESTER—Hereford:** Herefordshire Technical College, Assembly Hall, Folly Ln., 3 p.m., Sun., May 7. "The Spiritual Viewpoint" (Correll)

**LONDON—London (Seventh):** Kensington Town Hall, Hornton St., 7:30 p.m., Tues., May 9. "Life Without Lack" (Mondino)

**SURREY—Camberley:** Civic Hall, Knoll Rd., 3 p.m., Sun., May 7. ‡ "Get Your Life in Balance" (Driver)

**Oxtd:** Church, Church Lane, 8 p.m., Tues., May 9. ‡ "Get Your Life in Balance" (Driver)

**WEST MIDLANDS—Coventry:** Church, 1 Regent St., 8 p.m., Thurs., May 11. "Get Your Life in Balance" (Driver)

## WALES

**WEST GLAMORGAN—Swansea:** Church, Mirador Cres., Uplands, 7:30 p.m., Tues., May 9. ‡ "There's Only One Real Ego" (Correll)

## FEDERAL REPUBLIC OF GERMANY

**Remscheid:** Aula des Gertrud-Bäumer-Gymnasiums, 42 Hindenburgstr., 5 p.m., Sat., May 13. ‡ In German. "Spirit Replaces the Myth of Matter" (Gladhorn)

**Stuttgart:** Liederhalle, Mozartsaal, 1 Berliner Platz, 7:30 p.m., Thurs., May 11. In German. "Spirit Replaces the Myth of Matter" (Gladhorn)

## FRANCE

**Paris** (joint lecture): Salle Gaveau, 45 rue La Boétie, 3 p.m., Sun., May 7. ‡ In French. "Life Without Lack" (Mondino)

## SWITZERLAND

**Biel-Bienne:** Kongresshaus, Vereinssaal, 60 Zentralstr., 8:15 p.m., Tues., May 9. In German. "Spirit Replaces the Myth of Matter" (Gladhorn)

**Wetzikon:** Aula der Kantonsschule, 2:30 p.m., Sun., May 7. ‡ In German. "Spirit Replaces the Myth of Matter" (Gladhorn)

## UNITED STATES AND CANADA

(Week of April 23 to 29,  
some earlier, and some later dates)

### CANADA

**ONTARIO—Hamilton:** Church, 616 Main St., E., 3:15 p.m., Sun., Apr. 23.‡ "Your Right to Be Right" (Pickett)

**Oakville:** Oakville Centre, 3 p.m., Sun., Apr. 23.‡ "Something to Depend On" (Jenks)

**Toronto (Fifth):** Church, 41 Chatsworth Dr., 8 p.m., Mon., Apr. 24.‡ "Individualizing God's Power" (Pickett)

### UNITED STATES

**ALASKA—Anchorage:** Church, 1347 L Street, 8:15 p.m., Thurs., May 11.‡ "What's Your Greatest Need?" (Alton)

**Juneau:** Church, 430 Main St., 8 p.m., Tues., May 9. "God Is Your Provider" (Alton)

**Ketchikan:** Church, 330 Main St., 8 p.m., Mon., May 8.‡ "How to Love and Be Loved" (Alton)

**ARIZONA—Sun City:** Mountain View Auditorium, 9749 N. 107th Ave., 3 p.m., Sun., Apr. 23.‡ "What Is Life?" (Heafer)

**CALIFORNIA—Anaheim:** See local notice for place. 8 p.m., Tues., Apr. 25.‡ "The Life That Is Worth Living" (Henniker-Heaton)

**Beverly Hills:** Church, 142 S. Rexford Dr., 8 p.m., Thurs., Apr. 27.‡ "The Glory of Spiritual Evolution" (Henderson)

**Canoga Park** (Twenty-fourth, Los Angeles): Church, 7400 Jordan Ave., 8 p.m., Fri., Apr. 28.‡ "The Complete Man and Woman" (Heafer)

**Carlsbad:** Theatre, El Camino Real Plaza, 10 a.m., Sat., Apr. 29.‡ "Justice Under God's Care" (Henderson)

**Costa Mesa:** Harbor Twin Cinema, Harbor and Wilson, 12 m., Tues., Apr. 18. "Why Spiritual Healing?" (McClain)

**Covina:** Church, 173 W. Center St., 8 p.m., Tues., Apr. 25.‡ "The Complete Man and Woman" (Heafer)

**Dunsmuir:** Church, 5957 Dunsmuir Ave., 8 p.m., Mon., Apr. 24.‡ "God Is Your Provider" (Alton)

**Fall River Mills:** Church, Hwy. 299 and Ft. Crook Ave., 3 p.m., Sun., Apr. 23.‡ "We Thy People" (Heard)

**Garden Grove:** Church, 8552 Lampson Ave., 8 p.m., Thurs., Apr. 27.‡ "The Complete Man and Woman" (Heafer)

**Glendale (First):** Church, 500 S. Central Ave., 3 p.m., Sun., Apr. 23.‡ "The Life That Is Worth Living" (Henniker-Heaton)

**Hanford:** Church, 1105 N. Irwin St., 8 p.m., Mon., Apr. 24.‡ "Is Anybody at Home?" (Houston)

**Hollywood** (joint lecture): Hollywood Palladium, 6215 Sunset Blvd., 3 p.m., Sat., Apr. 29.‡ "The Life That Is Worth Living" (Henniker-Heaton)

**Kernville** (First, Wofford Heights): Community Center, Sierra Way and Kernville Rd., 8 p.m., Tues., Apr. 25. "See It Like It Is" (Houston)

**La Cañada Flintridge:** Church, 600 Foothill Blvd., 8 p.m., Mon., Apr. 24.‡ "Use Your Spiritual Power" (Henderson)

**Laguna Hills:** United Methodist Church, 24442 Moulton Pkwy., 3 p.m., Sat., Apr. 29.‡ Sign language for the deaf. "Where in the World Is God?" (McClain)

**Lake Elsinore:** Machado Street Elementary School, 15150 Joy St., 3 p.m., Sun., Apr. 23. "Is Anybody at Home?" (Houston)

**Los Angeles** (Seventeenth): Church, 1401 N. Crescent Heights Blvd., 8 p.m., Tues., Apr. 25.‡ "Justice Under God's Care" (Henderson)

**Malibu:** Church, 28635 Pacific Coast Hwy., 3 p.m., Sun., Apr. 23.‡ "Why Spiritual Healing?" (McClain)

**Marysville:** Sutter Buttes Regional Theatre, 629 G Street, 8 p.m., Tues., Apr. 25.‡ "Mary Baker Eddy's Challenge to Materiality" (Spencer)

**Oakland** (Fifth): Church, 9530 Mountain Blvd., 3 p.m., Sun., Apr. 23.‡ "Evil: Its Nature and Demise" (Spencer)

**Redlands:** First Presbyterian Church, 100 Cajon St., 8 p.m., Thurs., Apr. 27.‡ "The Life That Is Worth Living" (Henniker-Heaton)

**CALIFORNIA** (continued)

**Sacramento** (Third): Westminster Presbyterian Church, 1300 N Street, 8 p.m., Mon., Apr. 24.‡ "Evil: Its Nature and Demise" (Spencer)

**San Diego** (Third): Church, 1839 Robinson Ave., 8 p.m., Mon., Apr. 24.‡ "Where in the World Is God?" (McClain)

**San Francisco** (Eighth): Scottish Rite Auditorium, 19th Ave. and Float Blvd., 3 p.m., Sun., Apr. 9.‡ "Use Your Spiritual Power" (Henderson)

**Ukiah**: United Methodist Church, 270 N. Pine St., 3 p.m., Sun., Apr. 23.‡ "What's Your Greatest Need?" (Alton)

**Ventura** (First): Church, 700 E. Main St., 3 p.m., Sun., Apr. 23.‡ "Justice Under God's Care" (Henderson)

**Whittier** (First): Church, 6712 S. Washington Ave. and Bailey, 8 p.m., Mon., Apr. 24.‡ "The Life That Is Worth Living" (Henniker-Heaton)

**Yreka**: Church, S. Oregon and Center Sts., 8 p.m., Tues., Apr. 25.‡ "Finding Reality Through Prayer" (Heard)

**CONNECTICUT—New Haven**: Masonic Temple, 285 Whitney Ave., 8 p.m., Fri., Apr. 28.‡ "The Search for Life" (McGrew)

**ILLINOIS—Centralia**: Church, 104 S. Maple St., 8 p.m., Fri., Apr. 28.‡ "The Family of Man" (Rogers)

**Harvey**: Church, 155th St. and Myrtle Ave., 3 p.m., Sat., Apr. 29.‡ "Eternity Now" (Angus)

**Murphysboro**: Church, 1819 Walnut St., 8 p.m., Tues., Apr. 25.‡ "Eternity Now" (Angus)

**Salem**: Church, W. Main and Pearl Sts., 8 p.m., Mon., Apr. 24.‡ "Eternity Now" (Angus)

**Wheaton**: Church, 327 N. Main St., 8 p.m., Mon., Apr. 10.‡ "Diana or Christ?" (Aghamalian)

**INDIANA—Bloomington**: Church, 2425 E. Third St., 4 p.m., Sun., Apr. 23.‡ "Eternity Now" (Angus)

**IOWA—Creston**: Southwestern Community College, Rm. 202, 1501 W. Townline, 3 p.m., Sun., Apr. 23. "The Language of Soul" (Clarke)

**Dubuque**: Church, Ninth and Bluff Sts., 3 p.m., Sun., Apr. 23.‡ "No, You're Not Trapped!" (Leever)

**Sioux City**: Church, Tenth and Jackson, 8 p.m., Tues., Apr. 25. "No, You're Not Trapped!" (Leever)

**KANSAS—Wichita** (First): Church, 828 N. Broadway, 8 p.m., Thurs., Apr. 27.‡ "Why Spiritual Healing?" (McClain)

**KENTUCKY—Louisville** (Second): Church, 4125 Shelbyville Rd., 3:15 p.m., Sun., Apr. 23.‡ "Honesty—The Power of Its Deeper Dimension" (Rennie)

**Newport**: Church, 639 Nelson Pl., 8 p.m., Mon., Apr. 24.‡ "Honesty—The Power of Its Deeper Dimension" (Rennie)

**LOUISIANA—Monroe**: Church, 224 Auburn and N. Second, 8 p.m., Tues., Apr. 25.‡ "Become What You Are!" (Rogers)

**New Orleans** (Fifth): Braniff Place Hotel, 1500 Canal St., 3 p.m., Sun., Apr. 23.‡ "Become What You Are!" (Rogers)

**Ruston**: Church, Hwy. 167, N. and Woodhaven Rd., 8 p.m., Mon., Apr. 24. "The Family of Man" (Rogers)

**MAINE—Belfast**: Church, Old Searsport Ave., 7:30 p.m., Mon., Apr. 24.‡ "Claim Your Real Inheritance" (Tuttle)

**Brunswick**: Bowdoin College, Smith Auditorium, Sills Hall, 8 p.m., Tues., Apr. 25. "Claim Your Real Inheritance" (Tuttle)

**Portland**: Church, 61 Neal St., 3 p.m., Sun., Apr. 23.‡ "A Lesson from a Bridge" (Tuttle)

**Waterville**: Church, 5 School St., 4 p.m., Sun., Apr. 23.‡ "Reality: Matter or Mind?" (Ferris)

**MASSACHUSETTS—Cambridge**: Church, Waterhouse St. and Massachusetts Ave., 8 p.m., Tues., Apr. 25.‡ "Reality: Matter or Mind?" (Ferris)

**Fitchburg**: Wallace Civic Center, Galaxy Rm., John Fitch Hwy., 8 p.m., Fri., Apr. 28. "The Spiritual Basis of Health" (Ferris)

**Marshfield**: Church, Old Main St., Marshfield Hills, 10:30 a.m., Sat., Apr. 29.‡ "Reality: Matter or Mind?" (Ferris)

**MASSACHUSETTS** (continued)

**Stoneham** (First, Reading): First Congregational Church, Main St., 7:30 p.m., Sat., Apr. 22. ‡ "Claim Your Real Inheritance" (Tuttle)

**MICHIGAN—Allegan:** Church, 425 Hubbard St., 8 p.m., Thurs., Apr. 27. "The Promise of Abundant Life" (Wyndham)

**Detroit** (Tenth): Church, 13427 E. McNichols Rd., 11 a.m., Sat., Apr. 29. ‡ "The Divine Adventure" (Wyndham)

**Lansing** (First): Partington Center Auditorium, Chestnut and Kalamazoo Sts., 8 p.m., Thurs., Apr. 20. ‡ "Eternity Now" (Angus)

**Troy** (First, Birmingham): Somerset Inn, 2601 W. Big Beaver Rd., 8 p.m., Tues., Apr. 25. "The Promise of Abundant Life" (Wyndham)

**MINNESOTA—Minneapolis** (Seventh): Church, James Ave., S. and 50th St., 8 p.m., Thurs., Apr. 27. ‡ "No, You're Not Trapped!" (Leever)

**Minnetonka** (First, Excelsior): Ridgedale Shopping Center, Community Rm., Hwy. 12 and Plymouth Rd., 2 p.m., Sat., Apr. 29. "Diana or Christ?" (Aghamalian)

**New Brighton:** Church, 1190 Long Lake Rd., 8 p.m., Fri., Apr. 28. ‡ "Quit Conspiring Against Yourself" (Leever)

**MISSOURI—Mason Woods:** Church, 750 S. Mason Rd., St. Louis, 8 p.m., Fri., Apr. 28. ‡ "Eternity Now" (Angus)

**St. Louis** (First): Church, Westminster Pl. and Kingshighway, 7:30 p.m., Thurs., Apr. 27. ‡ "Eternity Now" (Angus)

**NEVADA—Las Vegas:** Convention Center, 3150 Paradise Rd., 8 p.m., Thurs., Apr. 27. ‡ "See It Like It Is" (Houston)

**NEW HAMPSHIRE—Portsmouth:** First Congregational Church, Pepperell Rd., Kittery Point, Maine, 8 p.m., Mon., Apr. 24. ‡ "The Spiritual Basis of Health" (Ferris)

**NEW JERSEY—Montclair:** Church, 8 Hillside Ave., 8:30 p.m., Thurs., Apr. 27. ‡ "The Law of Christian Science Healing" (Thorneloe)

**Mountain Lakes:** Church, 155 Boulevard, 8:30 p.m., Fri., Apr. 28. "Good Without Evil" (White)

**Princeton:** John Witherspoon Middle School, Walnut Ln., 8:15 p.m., Tues., Apr. 25. ‡ "Let My People Go" (White)

**Red Bank:** Church, 211 Broad St., 8:30 p.m., Thurs., Apr. 27. ‡ "Good Without Evil" (White)

**Westwood:** Church, 91 First and Park Aves., 8:30 p.m., Mon., Apr. 24. ‡ "A New View of Prophecy" (Thorneloe)

**NEW YORK—Bronxville:** Church, 10 Tanglewyde Ave., 8:15 p.m., Tues., Apr. 25. ‡ "The Law of Christian Science Healing" (Thorneloe)

**Jamestown:** Church, 321 Prendergast Ave. and E. Fourth St., 8:15 p.m., Thurs., Apr. 27. ‡ "Individualizing God's Power" (Pickett)

**New York** (Ninth): Simon Baruch Junior High, 20th St., bet. First and Second Aves., 3 p.m., Sat., Apr. 29. ‡ "The Law of Christian Science Healing" (Thorneloe)

**New York** (Fifteenth): Church, 1949 Cross Bronx Expy., Bronx, 3:30 p.m., Sun., Apr. 23. "A New View of Prophecy" (Thorneloe)

**Rochester** (First, East Rochester): Harley School, 1981 Clover St., 8 p.m., Mon., Apr. 24. ‡ "A New Beginning" (Jenks)

**Schenectady:** Church, 1215 Union St., 10:30 a.m., Sat., Apr. 29. ‡ "The Search for Life" (McGrew)

**Smithtown:** Church, Rte. 111 and Mt. Pleasant Rd., 10 a.m., Sat., Apr. 29. ‡ "A New Beginning" (Jenks)

**OHIO—Akron** (First): Church, 161 Fir Hill, 8 p.m., Fri., Apr. 28. ‡ "Honesty—The Power of Its Deeper Dimension" (Rennie)

**Hamilton:** Church, 128 N. Second St., 8 p.m., Tues., Apr. 25. ‡ "Honesty—The Power of Its Deeper Dimension" (Rennie)

**Newark:** Church, 169 Hudson Ave. and Wyoming St., 8 p.m., Thurs., Apr. 27. ‡ "Honesty—The Power of Its Deeper Dimension" (Rennie)

**North Canton** (First, Canton): Hoover Hall of Performing Arts, 525 Seventh St., N.E., 3 p.m., Sun., Apr. 23. ‡ "The Divine Adventure" (Wyndham)



**OHIO** (continued)

**Youngstown** (First): Church, 1515 S. Meridian Rd., 3 p.m., Sat., Apr. 29.‡ "Honesty—The Power of Its Deeper Dimension" (Rennie)

**OREGON—Albany**: See local notice for place. 8 p.m., Fri., Apr. 28.‡ "How to Love and Be Loved" (Alton)

**Ashland**: Carpenter Hall, S. Pioneer Ave., across from Shakespeare Theatre, 8 p.m., Thurs., Apr. 27.‡ "What's Your Greatest Need?" (Alton)

**Bend**: Pilot Butte Junior High, 1500 N.E. Penn, 8 p.m., Thurs., Apr. 27.‡ "The Healing Method of Christian Science" (Spencer)

**Cottage Grove**: Village Green Motor Hotel, Map Rm., Village Loop Rd., 8 p.m., Mon., Apr. 24. "Responding to the Word of God" (Anwandter)

**Eugene**: Valley River Inn, Columbia Rms., 1000 Valley River Way, 8 p.m., Fri., Apr. 28. "The Healing Method of Christian Science" (Spencer)

**Hillsboro**: Church, 1054 N.E. Grant St., 2 p.m., Sat., Apr. 29.‡ "Mary Baker Eddy's Challenge to Materiality" (Spencer)

**Pendleton**: Church, 13 S.W. Byers Ave., 8 p.m., Fri., Apr. 28.‡ "Finding Reality Through Prayer" (Heard)

**Portland** (Seventh): Church, 9008 N. Smith St., 4 p.m., Sat., Apr. 29.‡ "Finding Reality Through Prayer" (Heard)

**Portland** (Eleventh): Whitford Junior High, 7935 S.W. Scholls Ferry Rd., 3 p.m., Sat., Apr. 29.‡ "Responding to the Word of God" (Anwandter)

**Redmond**: John Tuck School, 209 N. Tenth, 3 p.m., Sun., Apr. 23. "Responding to the Word of God" (Anwandter)

**PENNSYLVANIA—Ardmore**: Church, 130 E. Athens Ave., 8:15 p.m., Mon., Apr. 24.‡ "Let My People Go" (White)

**Chester**: Widner College, MacMorland Ctr., 14th and Chestnut, 3 p.m., Sun., Apr. 23. "Good Without Evil" (White)

**Harrisburg**: Church, 2147 N. Front St., 8 p.m., Tues., Apr. 25.‡ "The Search for Life" (McGrew)

**Richboro** (Society, Hatboro): Addisville Reformed Church Hall, Second St. Pike (just south of Rte. 332), 8:15 p.m., Thurs., Apr. 27.‡ "Your Unlimited Opportunities" (McGrew)

**Tarentum**: Church, Fourth Ave. and Lock St., 8:15 p.m., Mon., Apr. 24.‡ "The Search for Life" (McGrew)

**TEXAS—Greenville**: Liberty Hall, 3716 Lee St., 8 p.m., Fri., Apr. 28. "Where in the World Is God?" (McClain)

**North Richland Hills**: United Methodist Church, 7301 Glenview Dr., 8 p.m., Fri., Apr. 28.‡ "Dare to Care" (Houston)

**VERMONT—Middlebury**: Sugar House Restaurant, Rte. 7, north of Middlebury, 8 p.m., Thurs., Apr. 27.‡ "Claim Your Real Inheritance" (Tuttle)

**Rutland**: Northeast Elementary School, Temple St., 7:30 p.m., Fri., Apr. 28.‡ "A Lesson from a Bridge" (Tuttle)

**VIRGINIA—Chester** (First, Petersburg): John Tyler Community College, Jefferson Davis Hwy., 3:15 p.m., Sun., Apr. 23. "The Search for Life" (McGrew)

**WASHINGTON—Auburn**: Church, 610 Eighth St., N.E., 8 p.m., Thurs., Apr. 27.‡ "The Healing of Moral Weakness" (Plimmer)

**Edmonds**: Church, 551 Maple St., 8 p.m., Mon., Apr. 24.‡ "Christian Science: The Christian's Best Friend" (Plimmer)

**Olympia** (Second): Methodist Church, 1224 E. Legion Way, 8 p.m., Fri., Apr. 28. "Keeping Pace with God" (Plimmer)

**Pasco**: See local notice for place. 8 p.m., Thurs., Apr. 27.‡ "We Thy People" (Heard)

**Seattle** (Seventh): Seattle Center, Rainier Rm., First Ave., N. and Republican St., 8 p.m., Tues., Apr. 25.‡ "Keeping Pace with God" (Plimmer)

**Seattle** (Thirteenth): Church, 3500 N.E. 125th St., 8 p.m., Thurs., Apr. 27.‡ "Liberation Through Christ" (Anwandter)

**Vancouver**: Fort Vancouver High School, 5700 E. 18th St., 3 p.m., Sun., Apr. 23.‡ "Keeping Pace with God" (Plimmer)

**WISCONSIN—Appleton**: Church, 320 N. Badger Ave., 8 p.m., Thurs., Apr. 27.‡ "Diana or Christ?" (Aghamalian)

## CHRISTIAN SCIENCE SENTINEL

### WISCONSIN (continued)

**Fort Atkinson:** Church, 359 Whitewater Ave., 8 p.m., Fri., Apr. 28.‡ "The Language of Soul" (Clarke)

**Hartland:** Arrowhead High School-North, North Ave. (Hwy. E), 3 p.m., Sun., Apr. 23.‡ "Diana or Christ?" (Aghamalian)

**La Crosse:** Church, 145 West Ave., S., 8 p.m., Fri., Apr. 28.‡ "Diana or Christ?" (Aghamalian)

**Milwaukee (Third):** Church, 2915 N. Sherman Blvd., 8 p.m., Mon., Apr. 24.‡ "Diana or Christ?" (Aghamalian)

**Plymouth:** First Congregational United Church of Christ, Main and Pleasant Sts., 8 p.m., Tues., Apr. 25. "Diana or Christ?" (Aghamalian)

**Portage:** Church, 417 W. Wisconsin St., 3 p.m., Sat., Apr. 29.‡ "The Language of Soul" (Clarke)

[These lectures are given by members of the Board of Lectureship of The Mother Church, The First Church of Christ, Scientist, in Boston, Massachusetts, U.S.A.]

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